

THE KEY OF DAVID,

That openeth the Gates
to the Citie of
G O D :

Also,

Of Faith and Repentance,
and how they are wrought, and
brought to passe : and whether
Faith be commanded in the
Law, or not.



LONDON

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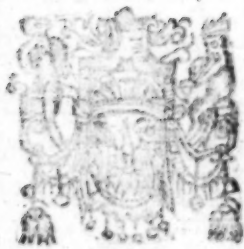
1610.

THE KEY OF
DAVID

That openeth the Gates
to the City of
GOD:

Wm.

Of Faith and Repentance
and how they are wrought, and
brought to passe: and whether
Faith be commanded in the
Law or not.



LONDON
Printed by J. Basset, Handwritten for
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1610



TO HIM THAT LABORETH, AND

is heavy laden ; thirsteth, and
would haue rest ; Grace, mercie,
*and peace from God the Fa-
ther, and from Christ our Sa-
uour, be multiplied.*



*Ending of late (in
a little Treatise)
a great treasure ,
I thought most fit
to present it, to him that would
best esteeme of it. If then thou be
a good Lapidist, and canst iudge
or discerne of a perfect Stone ;
beerein thou hast that Pearle of
price, for which the Jeweller ad-*

THE EPISTLE.

uentureth, by sea, by land, by fire, by water to attaine.

A wise builder will be sure to lay a good foundation: a valiant Souldiour will not be vnarmed in the daie of battell: neither will a discreet Mariner carelessly respect, how to auoide the perils of a dangerous gulse.

How much more (good Reader) behooueth it thee, wisely to forecast how to turne ouer the leaues of thy life, that thy passage be not slopt, in the way of thy pilgrimage, and thou disappointed of the land of promise, which pertaineth to such onely as graciouslie and in due time

THE EPITISLE.

time doe begin, and constantlie
continue vnto the end?

Be not then like to the builders of Babel, that bring mortar for stones, and stones for clay: but as the wise virgins, did prouidently provide that their Lampes might bee readie against the comming of the Bridegroom: so thou likewise, see that thy foundation be sure, and thy building raised vp, not with stubble and straw, which will rot and perish, but with lime and stone that is firme and strong, which (though the raine doe beate, and the winds blow,) yet beeing strongly built vpon the Rocke, it shall

THE EPISTLE.

stand fast for euer.

If thus thou intend wisely to erect a Tower, turne ouer the lease, consider this plot, wherein is the frame of a glorious building, not made with mens hands, or such a one as perisheth, but framed by God in a wonderful manner. Herein thou shalt see how the foundation is laid, and the Roofe couered: What manner of men they be for whom the holie Citie is prepared, & vnto whom the glorie thereof is denied: how the way is made plaine vnto it: and by what meanes wee must enter thereinto. Let it not bee lightly regarded of thee,

THE EPISTLE.

thee, seeing it is now high time
thy worke were begun: Win-
ter is at hand; the windes doe
begin to blow: If thou want
harbour, the stormy tem-
pests will perish thee. Thus
leaving thee to thy la-
bour, and praying for
thy good speed,
I rest,

Thine, least worthy,

T.S.

THE EPISTLE

these, seeing it is now high time
that you more begin: It is
not in our hand; the number nor
begin to blow: If thou hast
harbour, the stormy time
I will pass thee. I have
leaving thee to thy la-
bour, and giving for
thy good speed,
I will

Thine, self worthy,

T. S.



I
THE KEY OF
DAVID, that openeth
the Gates to the Ci-
tie of God.

TH E generall condi-
tion of mankinde, being
already brought vnto
such wretched passe, and
forlorne miserie, partly by naturall
corruption, partly by leaud con-
uersation, that nothing is more
euidēt and certaine, then the fast
comming on, and drawing neare
of that appointed day, in vvhich
must bee rendered vnto euery one
the deserued punishment of all
their false opinions, and vvicked
deeds: who would not in this
case, iudge it his part and duetie,
greatly to esteeme, and worthily
to receiue with attentiuē eares, that

B

coun-

counsell and instruction vvhich teacheth the way, how the determined vengeance of that approaching doomes day may bee escaped. To performe this, is an hard matter indeed: yet a very worthy work: In the setting forth whereof, I suppose the more extraordinary pains to bee required, because nothing hath been more assayed, by some aduenturous diuines of this age, yet nothing lesse brought to a point and finished.

As for this my labour, such as it is, I bequeath it to posteritie; for I neither seeke after nor reckon of, such common Patrons, as these daies affoord: Because I haue hated euē with perfect detestation, the nice vntowardnesse of these daintie times, running after each palpable error of former ages, with strong emulation; but denying to themselves, with enuious folly, all benefit of things present, be they neuer so good: And being daily and continually aduertised, by the plaine
and

and sensible prooffe of so many mischiefs, comming in troupes vpon them, yet neuerthelesse (a iust plague for fooles) they stil remaine sottish, and without vnderstanding. Therefore I appeale vnto the age next following: not this now consisting of fleshly minded and worldly men, that will be set to sale, and corrupted: but that succeeding after this, which shalbe filled with the spirit, and good conditions: This small treatise, doe I betake vnto that age: whereof seeing that I haue no feare, lest it should giue partiall sentence, forestalled with fauour, or impoisoned with malice, I am come to this assured hope, to thinke that it vwill entertaine this worke, with all readinesse: And (if truth deceiue mee not) will preserue and keepe it safely from time to time. But before I come to the point it selfe, I think it not amisse, briefly to repeate the flourish and preamble of B. Lecture; wherein both the seate of

the question now in hand, is contained. And whereof betwixt him and mee, there is full agreement without any controuersie: Namely, that the Apostle, whilst hee informeth the Romans of the way, and meanes to attaine saluation; hee teacheth them, that the same doth wholly consist in nothing else, but the Gospell onely. And the Gospell is the free exhibiting, or gracious vouchsafing of Gods fauour, viz. The mercie and loue of God for Christs sake, which the Apostle sometimes calleth the Righteousnesse of God, sometimes the power of GOD vnto saluation. And he saith that it is reuealed, manifested and communicated to men by the meanes of faith, as it is written: *The Iust shall liue by faith.* And lest any man aduancing himselfe in the fleshly conceiued worthines of his own perfections, should boldly perswade himselfe, that by some helpe or other, either of naturall strength, inclination, or else of learning,

Rom. I. 17.

Abac. 2. 4.

learning, skill, and profound knowledge, or of ceremonious worshipping, and customary deuotions; hee might procure this Righteousnesse and saluation; this is the very first thing, which the Apostle setteth in the fore-front of his disputation: handling the same (as you may see) from the 18. ver. of the first chapter to the 28. ver. of the 3. where hee maketh a distribution, or diuision of all mankind, into two sorts or companies: The former wherof, comprehendeth all the Gentils, the latter containeth the Jewes onely. And first of all, hee pulleth downe the arrogancie of the Gentils; because howsoeuer that which may be knowne of GOD, bee written in the naturall Tables of their hearts: yet they not regarding this diuine and naturall illumination, did run headlong vpon all wickednesse, and hatred of God, *lust, concupiscences, enuy, spite, cruelty, strife, &c.* And that they might fully reach vnto the

highest outrage of rebellion, and filthy behaviour: Hee layeth to their charge, that they are guilty of strange & execrable vncleannesse: hauing indeede most foulely committed such loathsome abominations, against nature it selfe, as are not to be named.

After he hath thus brought vnder the haughtinesse of the Gentils; he then setteth vpon the Iewes also: whom with two encounters, hee vtterly ouerthroweth: First, because they had wickedly falsified with their corrupt interpretations, and had transgressed or broken that Lawe of God, which in expresse wordes was deliuered to them by the hand of *Moses*. Secondly, hee confoundeth them plainly, by allcadging the testimonie of the *Prophet*, who being ordained a *King* and a *Prophet*, to them which were vnder the lawe, thus he writeth vpon them, in a certaine place of the *Psal*. *There is not a good one, surely not one: There is not that doth good,*

Psal. 14. 53.

not

not so much as one. Thus at the last all workes of mortall men, vvhich they made (as it were,) their props and staies to rest themselues vpon, beeing quite cast away, hee draweth to an end in this manner: *Therefore wee conclude that a man is iustified by faith, without the works of the Lawe, (viz.)* without any workes or deeds of our owne: whether they be framed according to the lawe of God, written in the fleshly tables of our hearts, or directed after the will of GOD, engrauen once in stone, or fashioned by any other writing and rule of diuine ordinances.

Rom. 3. 28.

When as^e therefore B. did perceiue, that all saluation and righteousness of mankinde, was placed wholly in the alone grace of Iesus Christ: (Viz.) in the free fauour of God, insomuch as hee taketh pitie vpon them, and loueth them in Christ Iesus: And that also God setteth forth vnto mankinde one onely way, one onelic

B 4

meanes,

meanes, which indeede is faith, by which as by a certaine ladder, they must get vp to the attainement of this grace. When hee saw that these things were so, the man was presently inflamed, with a passing earnest zeale, thorowly to informe his hearers, concerning this so diuine and wonderfull benefit, or gift of faith: and for that end, took vpon him to vnfold this verse or sentence of the Apostle (Viz.) *We conclude, that a man is iustified by faith, &c.* In explication whereof, hee promisseth that he will obserue two things: First, what this so precious and excellent faith is, by which the righteousnes of God is laid hold vpon or apprehended: Secondly, touching the workes of the lawe, and amongst all other points thereof, that which is the chiefe of the rest, whether faith is to bee reckoned amongst those things, which are commanded in the lawe. This large vnder-taker of so great a charge, will we pursue

sue the very same way that hee is gone. And first wee will consider what faith it selfe is, what be the causes, and parts thereof, and after what manner it is wrought, and bred in men: In the next place, we will discusse that point, whether it bee commanded in the lawe or not.

But if a definition of faith bee required, saith B. I suppose that worthy to bee preferred before all other, which the Apostle deliuereth, writing to the *Hebrewes*, when he saith, that *faith is the ground of things hoped for, and the euidence of things which are not seene*. In which assertion (to speake nothing of the rest) I finde fault with B. for two things.

First and chiefly, because this word faith, beeing of many significations, and carying diuers senses or meanings in holy scripture; hee did not afore all other things distinguish that kinde or nature of faith, which hee would define vnto his hearers from all the rest, by which

meanes

*Tertul. con-
tra Marcio-
nem.*

meanes surely, that faith whereof our question is : (beeing set apart by it selfe, and freed from all inconvenience of commixture, with other matters) would then bee kept in our open sight, plaine, single, vnconfused, and alwaies like it selfe. How much better is the aduertisement, of one that giueth much good aduise? when it is so, saith he: The difficultie ariseth, as well from the ambiguitie, and doubtfullnesse of meaning, as from the obscuritie or hiddennes of matter : Then there must be first a distinction, after that a definition; for as the same writer saith very well : The faithfull interpretation, or true meaning of words and names of things, doth affoord a safe and sure way rightly to vnderstand, what bee their due properties.

The second reproofe, which I cast vpon B. is, because hee hath affirmed, that the Apostolique writer, doth in this place, giue a definition of faith: as if belike the man were ignorant,

ignorant, that it is a farre other matter, to make a description of a thing, or to extoll it, with some high commendations; then it is to expresse the same by a definition: For euery definition, is a short and limited declaration of that thing, which thou wouldest define, from the nearest and most proper causes therof: For if any shall say, that a man is most excellent of creatures, that hee is a breese or mappe of the whole vniuersall world, and that for the structure, or fashioning of him, the most mighty and blessed GOD, did fould vp (as it were) in one lumpe, a certaine representation, and notable resemblance of all things, whatsoever are either by our sight discerned, or else be farre about our view and past our knowing; hee that should thus speake, might elegantly indeed, and wisely describe a man: neuerthelesse, all this yeelds vs not the definition of a man, nor sheweth properly what he is.

And after the selfe-same manner,

euen

euen here our Apostlike writer; forasmuch, as he was to deale with a nation, that euer was enemy to true godlinesse, which at all times refused the righteousness appointed by G O D, euen the faith of Iesus Christ; hee doth so much the more aduance, or set forth at large, the dignitie and worth of faith; telling them, that therein consisteth full and wholly, both the promise and inheritance, and what benefit soeuer, a godly and blessed life requireth, together with all the substance of things eternall, which by hope are to bee expected: Neither could their fathers, saith he, haue euer pleased God, by any other good parts or vertues of their owne; but by this faith onely.

In which discourse, verily hee makes a well garnished description of faith: setting it out with honorable words, of great commendations, well becomming the excellency thereof; yet doth hee not define it: for if hee had done that, then thou must
needs

needs bee a man, very ill aduised, to goe and seeke another definition thereof, as thou hast done. But now at length, let vs come to the question of faith: which wee haue taken in hand, and before I doe define the nature thereof, what it is (lest I should fall into *B.* error) I will plainly shew the diuers significations of it. This word *faith* therefore, how it is taken in humane learning, I will not busie my self at this time to declare: But in holy scriptures, it hath reference, sometimes vnto God, sometimes vnto men; if to God, then it importeth nothing else, but the stedfast and vchangeable truth of his decree and promise; if vnto men, then it signifieth, either the doctrine of the Gospell it selfe, or the faithfull discharge of their office that preach the same, or else some speciall gift, which the holy ghost vouchsafeth vnto vs: Now of those gifts of the holy ghost, there are but three onely, which are intitled, by the name of faith; For some-
times

times the knowledge of that great myſterie, which the holy ghoſt reuealeth, and the certaine vnderſtanding of the truth of GOD, is called faith, which may fitly be named, either hiftoricall Faith, or the faith of knowledge.

Now for this *Faith*, although al the Saints haue it in ſome meature, yet is it not peculiar to them alone, for vſually many wicked and filthy, doe excell in this: yea, euen Satan himſelfe, doth goe farre beyond all others, in this kind of *Faith*. For hee beleueth that God is the creatour of the world, that hee is Lord ouer all, and acknowledgeth himſelfe vnder his dominion: And that God made all things by his word; as it is written, *He ſpake the word, and they were made*; he beleueth this word, to be that which is both called the Son of God, and is ſo indeed: by whom and for whom all things were made, begotten before all time, the immortal and wiſe God, alwaies bleſſed for euer and euer: Who after diuers

maners

Gen.1.3.
Pſal.33.9.

maners appeared to the fathers, and spake by the Prophets: Hee beleeueth that the same Word in fulnesse of time, came downe into the Virgin, by the power of the holy ghost, was made flesh, and of her was born that annointed Sauour, thence-forth called Iesus Christ: that the same wrought great miracles, preached that hidden mystery of the will of G O D, which beeing at that time almost buried in obliuion, was long before foretold by the Prophets, and hee likewise sealed, and confirmed it by his Apostles.

Hee beleeueth furthermore, that the same Word, or sonne of G O D Christ Iesus, after all this, was nailed to the crosse, dead and buried according to the Scriptures, the third day rose to life againe, and was taken vp into heauen, & sitteth there at the right hand of the Father, which hath *put all things vnder his feet*: Because hee alone is worthy. Hee is also most vndoubtedly perswaded, that the Lord Iesus Christ, did for
sup.

supplying his own place, send down from heauen the powerfull efficacie of his holy spirit, to guide and gouerne his Church: which past question is nothing else, but the company and societie of his holy ones, in all places, here and there scattered ouer the whole world: And hee beleeueth, that this companie of Gods owne people, is sanctified by the *lauer of repentance, and the word of faith*; to bee an holy nation for euer, to the Lord himselfe. Hee beleueth moreover, that the same Lord Iesus, shall at the last day come in the clouds, with greatest power, and shall then take vp the Saints to receiue reward of eternall life, and to enioy the promises of heauen.

But as for the vngodly and wicked, his comming shall bee to condemne them, vnto euerlasting fire: yet both sorts shall in that day receiue their fleshly bodies, with restoration whereof, they shall from the first death returne againe. And with thus much faith, the very skir-migers

migers of Satan: *Bribers, promoters,*
hypocrites, witches, hereticks, repro-
bates, couetous persons, whoremongers
and filthy fellows, of which kinde of
 beleeuers, at this day the whole
 world is full, betwixt whom and In-
 fidels this is all the difference: the
 one by not beleeuing, like wretches
 as they are, doe come vnto perdition:
 the other by beleeuing in such
 wofull manner, as they doe, bring
 themselves to most damnable de-
 struction: This kinde of faith, if any
 one would define, he may well ex-
 presse his minde, in saying that it is
 nothing else but a sure knowledge
 and a settled assent of the minde, by
 which any man most vndoubtedly
 beleeueth such things, to be reuea-
 led for the saluation of mankind.
 Secondly, that gift of the holy ghost,
 by which any one causeth great ad-
 miration, to be amongst the people,
 at his great signes and wonders, is
 very often in holy writ called by the
 name of faith: which not vnwisly
 we may call Miraculous faith: But

C

this

Math. 24.

this faith, neither have all the sanctified, nor they onely: For *Iohn* wrought no miracles, although on the contrarie *Iudas* did excel therein: And with this faith, are sometimes notably indued, and made famous, those witches, deceivers, and jugglers, which *Rome* that head of abominations both calleth Saints, and worshippeth them also, with altar, prayers and Images, of whom our Sauour hath foretold, saying; *And they shall doe great wonders, & works of great power, so that they would deceive if it were possible the very elect.* And this kinde of faith may one fitly define in this manner: namely, that it is a certaine vndoubted confidence, whereby one beleueth, that God will by him doe this, or that miracle.

Thirdly, that the gift of the holy ghost, which any one receiues to eternall life, is called by the name of Faith, and that most often of all the rest which very same the Scripture calleth the Faith of God: *The faith*

of the son of God: The faith of Abraham: The faith of Iesus: The faith of Christ: and the faith of Iesus Christ. The professors of diuinitie haue significantly named it Iustifying Faith. Now for this kinde of Faith, both all the Saints, and they onely haue it; for this kinde of faith, cannot befall any but such as are sanctified.

This faith if wee will, wee may fitly define in this manner: Namely, that it is a certaine full and firme confidence, engrauen by the power of the holy Ghost, in the heart of such a one as is penitent, whereby hee assuredly beleeueth, that all his sinnes are remitted, and that hee is reconciled and made one with God, in an euerlasting loue, through Christ Iesus. See, now B. this is the Faith, which sanctifieth him that bath it, and of one miserable maketh him Blessed, as it is written: *Blessed is the man whose iniquities are forgiven, and whose God is the Lord Iehouah.* Psal. 32.1.

Behold B. this is the Faith which

Abac. 2. 4.

Iustificieth the wicked, and by which the Iustified liueth: as it is written: *The iust shall liue by Faith.* This is that faith which ouercommeth, which excelleth, and which the diuine writer to the *Heb.* setteth forth with such ornament, and inuironeth on euery side, with such a multitude of praises: this is the faith whose worth and fairenesse, so cleerely shineth throughout the scripture, that as it is to bee wondred, how euer it could be so grossely darkned, by the vnskilfulnesse of some wise diuines of this our age, so much more maruellous is it, that the ignorance of such a great benefit (especially in this cleare light of all things) should not hitherto, by Gods most righteous iudgement, be seuerely punished.

Rom. 3. 28.

And this is that faith, concerning which is all the controuersie this day, betwixt me, and B. which also the Apostle commendeth to the *Romans* in these words: *Therefore wee conclude that a man is Iustificed by faith.*

Whilst

Whilst B. is inquiring, and searching for the originall or beginning of this faith: First of all he is reckoning vp the causes thereof: but hee doth that very vntowardly: for hee speaketh of the Efficient cause, and of no more but that one. He might haue dealt more exactly in all mens iudgements, if hee had put downe all the rest of the causes. But at once to rid the silly man of that trouble, (for as it seemeth he sticketh fast hereat:) we say that the matter of this faith, is a sure, full, and vndoubted trust or confidence, & the forme is the fauour or grace of God the Father, and of the Lord Jesus Christ.

The efficient cause is the finger of God, (*Viz.*) the holy Ghost, who alone imprinteth this confidence of Grace, in the hearts of the elect.

The end subordinate is the saluation of the Saints: but the maine and cheefest end is, the glory of God, and of our Lord Jesus Christ: to whom with the Father: and the ho-

ly spirit one God, blessed for euer, be all power, praise & honour, through our all times and ages, Amen.

Now then wee vnderstand what faith is, as also the causes, and essentiall parts wherof it consisteth, (viz) *Confidence or trust, and grace or favour*: Therefore let vs thus passe ouer these things: yet so, as although wee haue dispatched them aforehand; neuerthelesse, wee will, that they remaine still in minde, for our help in those matters that follow after: that wee may haue an eie as ift were backe againe vnto them, as occasion shall require.

One thing onely is yet behinde, yet the greatest of al, euen that wherin the summe of the whole controuerisie is placed: Namely, that wee discusse this point: How this so precious faith is wrought and ingrafted in men, and by what degrees wee must attaine vnto it. In the setting forth whereof, if our Diuines had walked so vprightly as they ought to haue done, in so

waighty

waightie a cause, peradventure we might haue had this powerfull faith vpon earth, the true nature whereof, being now (as it were) vtterly lost, wee doe retaine nothing of it, but the bare shadow onely.

First let vs see what *B.* holdeth concerning this point and then wee will establish the truth it selfe. Whilist *B.* goeth about to proue vnto vs the petigree (as it were) of Faith, or whence, or how it commeth: he teacheth, that the whole substance or nature thereof, ariseth and issueth from three effects, or workes of the holy Ghost: the first of which (hee saith) is knowledge, the second (as it were an increase of the former) he calleth assent, and the third (beeing the end and perfection of al the rest) is trust or confidence. Now inasmuch as hee saith, these are three effects or workes of the holy Ghost, that doth hee well enough. But in this that hee teacheth them to be essentiall parts of faith, therein hee is much amisse. But let vs discusse

these things severally and in order : This first worke therefore of the holy Ghost, *B.* (with mee) doth call it the gift of illumination, or the faith of knowledge : And hee teacheth that the same is incident to vncleane spirits and wicked men, into whom the *Faith of Abraham can no way come.* For which cause, I do the more exceedingly wonder at the man, that when as hee perceived these differing natures of Faith, and knew them to bee as sundry specials of one, and the same generall, and so diuers gifts of one and the same spirit; yet for all that, hee maketh one, an essentiall part of another : for indeed howsoever this faith of knowledge, doth necessarily goe before the faith of *Abraham* : yet doth it not thereupon follow that it is an essentiall part thereof : for many things may bee of such necessitie, that some worke cannot bee dispatched, vnllesse they be had before, yet were it a very improper speech to say, that they be of the essence, or parts
substan-

substantiall, whereof such worke is made and consisteth; it is most necessarie, that a man should be born before hee can be an Arithmetician; is birth therefore a part of Arithmetick? It is necessarie for him that will deale iustly, first of all to consider the case prudently; is prudence therefore a part of Iustice? But even like stuffe to this, is that also which presently hee inferreth, in tearmes forsooth iumping trimly with Aristotles Philosophie: (Viz.) that the end of this good being once knowne, is to desire it, to follow after it, and to apprehend or lay hold vpon it, (viz.) that we may speake according to sobriety: The end of this faith of knowledge, is to enioy GOD and his righteousness, even the grace of Iesus Christ; which to affirme, vvithout setting downe any due and reasonable difference; is an impious falshood: for God vouchsafeth not this faith of knowledge to Satan, and to reprobates to this end, that
he

he may bring them vnto his Christ, (viz.) to righteousnesse of life: But euen as the bountifullnesse of God, doth grant the benefit, that cometh from earth and heauen, together with the fruit of that benefit, which is, growth and increase as well to the *Tares*, as to the *Wheat*, equally and indifferently; yet not to this end, that the *Tares* should be made *wheat*: In like manner God very often granteth the benefit of the word, and the fruit of that benefit, which is to beleue the truth, euen to those that perish: yet not to this end, that hee may sanctifie them; but that insomuch as they would not obey the knowne truth, which they plainly vnderstoode, he may take vengeance vpon them in greater rigour of his Iustice and seueritie: for he that knoweth and doth not, shalbe beaten with more stripes, and to whom more is committed, of him more shalbe required.

The second effect, or worke of the

the holy Ghost, *B.* sometimes calleth assent, sometimes a certaine putting forward of the will, or a kinde of loue and good liking of this happinesse which is offered. But what strange boldnesse is this (*ô B.*) that thou in things appertaining to God, shouldest thus platonize, or rather play and deceiue the people of God? for the scripture speaketh farre otherwise, and calleth this 2. worke of the holie ghost, which is the beginning of our regeneration, by the name of *Repentance*, euen the thing whereby wee are prepared, to receiue the sanctification of faith: For not one (beleue mee) either of the Prophets, or Apostles, hath at any time called it assent, or a forward inclination of the will, or a loue of the cheefest good, beeing offered vnto vs: neither doe I thinke indeede, that any other durst euer so call it, besides thy selfe. I let passe this, that thou so wantonly hast deuised, a twofold loue, one called

called the former, which forsooth is before faith, and another termed the latter, which followeth after faith, which all of vs with one consent doe say is the effect of faith, and called *Loue* or *Charitie*; But what shall wee say that former loue of thine is? B. confidently affirmeth, that it is the very soule or life of faith, & the truest difference of it that can be giuen.

Because (saith he) none can trust in the promise of God, but such a one as earnestly longeth after God (*viz.*) by B. exposition *loueth* God. Wherin he shamefully faileth, both in mistaking the word, and the matter it selfe: Hee is deceived in the word, because hee calleth this earnest longing, or desire by the name of *loue*: hee erreth in the matter, because hee saith it is a part of faith: for although wee grant, that this feruent desire, and wonderfull seeking after God, must needs goe before faith: yet wee auouch that it is no part of faith, but of repentance,

tance, as hereafter shalbe declared: And furthermore, to call this desire, by the name of loue, proueth him to bee a most erroneous fellow. For to speake properly in things diuine, there is great difference, betwixt desire and loue: for wee desire such things as wee haue not, but exceedingly faine would haue: Againe, we are said in matters diuine, to loue those things which wee haue already, and which wee seeke to enioy for euer: which points though some others might misse, yet to thee so great a doctor, this should not haue bin vnknown: Namely, that none can loue God, vnlesse hee bee first sanctified by faith, and by that very meanes doe indeede possesse God, whom hee loueth: for vntill thou art perswaded in thine owne heart, that all thy sinnes are remitted, and that thou art eternally beloued of God, thou canst not possibly loue God againe, as it is written; *Therefore wee loue God, because hee loued vs first.*

1. Joh. 4. 19

Now

Now it followeth, that we speake of this third effect, or worke of the holy Ghost, which *B.* calleth *trust* or *confidence*. Where that none may mistake him, he vnderstandeth the confidence of Grace, wherein I cannot but bewaile the wofull blindnesse of this *Nicodemus*, because hee hath placed and set the last and highest stone of our regeneration, before euer hee oncelaid the foundation of repentance; especially seeing that it is most vnpossible, for any one, to obtaine this confidence of Grace, except hee first repent himselfe of his former life, seriously and from the bottom of his heart: for euen as the faith of knowledge, namely, to beleue without all doubt that God is, and that hee is a rewarder of all them that doe seeke him in Christ Iesus, and contrarily, one that taketh vengeance on all those which turne away from him, for all their sinnes and wicked deeds that euer they committed: euen (as I say)

say) this faith, must of necessitie goe before true repentance towards God: So our repentance, (*viz.*) that wee conuerting from our own waies vnto God, should returne into the right way, must needs goe before the faith of Iesus Christ. Therefore this is the difference, betwixt the Gospell of God, and the Gospell of B. The beginning of the Gospell of God is *Repentance*, as it is written: *The beginning of the Gospell of Iesus Christ, prepare ye the way of the Lords* (*viz.*) *performe Repentance*: on the contrarie, B. bestoweth faith vpon his elect, neuer so much as once naming *Repentance*. I can easily imagine why it is, namely, because according to fleshly wisdom, he perhaps supposeth, that repentance is a companion of none but fooles: Therefore hee hath vtterly reiected it, as not well be seeming the dignitie or credit, of one that is wise. O vile and vngracious fellow! surely I can scarce hold in my selfe, yet I will refrain. Oh wretched man (I say)

say, how darest thou so seditiouſlie
disturb that most holy order, which
the wiſedome of God hath establi-
shed? First, therefore, I will enforme
this erroneous doctor, that true re-
pentance towards God, must of ne-
cessitie, goe before the faith of Je-
sus Christ: Then what this true re-
pentance towards GOD is, shall
likewise in order be declared.

But to the end, that these things
more clearly may be vnderſtoode,
it behooueth vs, not onely to call to
minde; those things which haue bin
abovesaid, but to make somewhat a
further repetition of the whole mat-
ter.

The first benefit therefore which
God vouchsafeth (I speake onely of
those blessings, which pertaine to
saluation) is the seede and ministry
of the Word: vnto this outward be-
nefit, and ministrie of the Word,
there is sometimes added a certaine
inward vertue, and efficacie of the
holy ghost, who as he leaueth some
in vnbeliefe: so he inclineth others,

and

and causeth them to cleave fast vnto the truth, with the whole assent of their minds, and to beleue it: And this kind of faith, (because it is a solitarie or barren exercise of the vnderstanding only) wee call the faith of knowledge: and such like, faithfull; because they professe the faith of Christ, we call by a common and generall name, Christians.

Now after this the holy ghost, causing his wheele as it were to run about the second time, goeth to his worke againe, and of those vvhich are beleeuers, some hee reformeth and maketh new creatures, others hee reserueth to their more iust condemnation, because the truth which they knew they obeyed not. But betwixt these generall Christians, and those which hee regenerated, there is no lesse difference, then betwixt the Altar and the Temple, the Sanctuarie and the Porch: betwixt him, the foreskin of whose heart is circumcised, and him, whose house onely is cleane swept and garnished:

D (viz.)

(viz.) as betwixt those that are bid to the supper of the lambs marriage, and those which are without, *Dogs, Witches, Coniurers, Murderers, whore-mongers, and such as take pleasure in lies.* But in the reforming of these, or making them new creatures, the holy Ghost obserueth this order.

First, hee mollifieth or softneth them, and causeth them to bewaile their sinnes, and by earnest praier to make sure for pardon, and with restless and vnspeakeable desire, to seek the fauour of that GOD, whom without all reason they haue offended. And this is that second effect or worke of the holy Ghost, which is the beginning of our regeneration: which B. himselfe calleth the second effect of the spirir: but hee is so far from teaching the same perfectly, that hee doth not so much as name it rightly: for hee calleth it a certain motion or action of the will, vnfiely and philosophically. The scripture contrarily calleth it repentance, which is not onely a certaine moti-

on of the will, but a full change altogether of the whole man: vwhen that which before was pleasant and delightfull to the sinner, is now become nothing but greefe and sorrow of heart, vnto him: when that which before hee chiefly sought after, now hee most of all abhoireth: and whereas formerly he reioiced in his falling from God, now he incredibly seeketh, intreateth, thirsteth, longeth, euen as the Hart pantereth, after the riuers of water: desiring to haue his tedious thirst satisfied. To this man now, like a woman vvith child, labouring of sorrow; the holy Ghost doth the third time reach forth his hand, and administreth vnto him comforts, according to the multitude of his sorrows: and vpon the heart of this wofull and trembling penitent, that confidence of grace which wee enquire after, is imprinted by the same Spirit: whereby he assuredly beleueeth, that all his sinnes which oppressed him so, are now forgiven vn-

to him; and that God, whose goodnesse and fauour, hee once so greatly longed after, now beareth good wil and hath a loue vnto him, not onely for the present, but for euer. And this is that third effect or worke of the holy ghost, (viz.) the sanctification of faith; which finisheth or maketh vp our regeneration, which B. himselfe also calleth the third effect of the Spirit: and which he so much endeauoureth to commend vnto his hearers, miserable begging it (as it were) from other mens coffers.

This is Gods stedfast and immutable order, whereof hee will neither repent, nor change it for euer. Hereof giueth he assurance vnto all, by his owne testimonie, who alone is as much as all other; being a faithfull witness, and Lord ouer all; who preaching his own kingdom to men, in expresse words speaketh after this manner: *Repent and beleeue the gospel.* Likewise the Apostle being sent forth to preach, go-

*Mar. 1. 15.
Mar. 6.*

ing forth : they admonish all men e-
uery where to repent: Repentance is
it indeede, which in the first place
they euer proclaimed, for hereby as
by a ladder, wee must ascend to
Christ.

The same Apostle, when the
Iewes asked, *Men and brethren what*
shall wee doe: Peter answered, *Re-*
pent and bee baptised in the name of
Iesus Christ, for the remission of sins.
And good reason, because the Bap-
tisme of the holy ghost, for the re-
mission of sinnes, can bee vouchsa-
fed to none but such as repent.

The same Peter exhorteth those
which murdered the Lord of life,
to repent and bee conueried, that your
iniquities (saith hee) may be done a-
way. And very rightly: for no mans
sinne can bee taken away, vnlesse
hee repent, and bee conuerted. *Isay*
thus prophecieth concerning the Sa-
lour of Israel: *The spirit of the Lord*
is vpon me, that I should preach the gos-
pel, (viz.) The ioy full and happie em-
bassage of the free grace, & fauour of

Acts 2. 37.
38.

Acts 3. 19.

Isai. 61. 1.

Luke 7.

God, for Christs sake, to bee vouchsafed. But vpon whom? To the captiues, the poore, the broken, (viz.) The penitent: for the kingdome of heauen pertaineth to none; but the humble, the poore, the lowly, & little ones: (viz.) The penitent. Stayest thou stil? whilest I ouersway thee with the authoritie of the scriptures, art thou not rather amazed, that these things should either bee vnknowne or denied of such a one as thou art? To goe a little further, I will demand this one thing of thee: wherfore I pray thee did the Lord giue such an honorable testimonie of his seruant Iohn, assuring, Namely, *that hee was a Prophet, yea and more then a Prophet: and that amongst all the sonnes of women, there was not his greater?* Beware thou answere not with Babylon, either because hee was neuer married, or for his austere and hard kinde of liuing, lest thou make the vvhole cope of heauen, laugh at thy folly. Why stickest thou at it man? I will rid thee of this trouble: it was indeede

deede for the dignitie and necessity of his ministry: and the ministerie of *Iohn*, was the baptisme of Repentance, wherewith except a man bee first washed, hee can by no meanes put on Christ; for which cause, the Prophet calleth *Iohn*; *The forerunner, appointed to prepare the ways of the Lord*: for in very truth, euen as a field is not fit for seede, vnlesse it be tilled, so the hearts of sinners, are neuer made ready & prepared to receiue the promise of faith, but by Repentance; as it were by diuine and heaueniy tillage. And that thou maist neuer make more doubt, but know past question, that this is both the ordinance of God, and also euermlasting; heare what the Baptiser himself speaketh: *I (saith hee) baptise you with water. With the water*, namely, of regeneration (viz.) with Repentance. But hee that cometh after, *shal baptise you with the Spirit and with fire: (viz.) shall sanctifie you vwith faith*. Therefore Faith meeteth or taketh a place with Repentance,

D4

that

Mal. 3. 1.
Isai. 40. 3.

Luke 3. 16

John 3.5.

that hath bin before it; for by these two only, is made of a sinner a new creature, as it is written: *Except a man be borne againe of water and the Spirit, hee cannot enter into the kingdom of God.* Yea but I, saiest thou, do not so vnderstand these things. And saiest thou so indeede? Thou so great a man: Doctor of the chaire, that as it were, lettest out to farme thy learning in the Scriptures, teaching from an higher place heavenly matters, and yet vnderstandest not earthly, and such as are farre beneath the chaire: for so our Sauour calleth these principles and rudiments, as it were, or first beginnings of christianitie.

But let vs dispatch that vvhich remaineth, and consider, what this true repentance towards G O D is indeed. Concerning the name thereof, in another place may bee spoken: Now wee will insift vpon the thing it selfe.

Wee say therefore, that repentance

tance, is an effectuall operation of the holy Ghost, whereby a man returneth from his owne waies, and conuerteth himseife vnto G O D. Now to returne from his owne waies, is to bewaile his sinnes, and the transgressions of his life, in which as in wandring pathes hee hath gone astray. Wherefore his returning, comprehendeth the mollifying of his heart, or contrition; and to bee conuerted vnto God, is to confesse our sinnes vnto God, and most earnestly to seeke peace, and reconciliation with him: Therefore conuersion vnto God containeth in it, confession, detesting and praying against the offence, and a certaine incredible desire, or longing after Peace.

Requirest thou further prooffe B. of this repentance? looke then vpon that prodigall, and forlorne sonne, of a very exceeding good Father: in whose example our Sauiour teacheth, both thee and mee, and all sinners what to doe.

Hearken

Luke 15. 17.

Hearken therefore, what the Lord saith concerning him. *But when* (saith he) *hee came to himselfe,* (viz.) When he was returned from his owne waies, which was by be- thinking himselfe more seriouſlie, how rashly and vnaduisedly he had dealt in sinning againſt God his moſt bountifull and kinde father, then was hee in an vtter dislike of himselfe, and with a broken heart, he ſorrowed amaine continually.

Luke 15. 18

Thus haſt thou his contrition: Now liſten after what manner hee conuerteth himselfe vnto God: *I will returne,* saith he, *vnto my Father:* There thou haſt his conuerſion.

Now hearken further, what confeſſion hee maketh vnto his Father: *And I will ſay vnto him, Father, I haue ſinned againſt heauen, and before thee, and am no more worthy to be called thine.* In this thou haſt the guilty confeſſing his fault, with detestation of it, and ſtrong requeſts againſt it, knocking his wo-
full

full brest in rufull manner, with his guilty hand.

Last of all, hearken vnto his incredible desire of Peace and reconciliation: *Make me as one of thy hired servants*: as if hee should say, *Returne vnto mee (O my God) and receive me*: though now unworthy the name of a sonne, yet set mee in the office of one of thy hired servants, yea, make mee the least and lowest of thy servants, so thou make me thine at all. Heere is his vnspeakeable longing after God. Perceiuest thou (ô B.) how this man is now prepared in heart, and how much he is changed from that hee was before?

Being descended of an high and honourable race, hee now taketh vnto him a low and base estate; being before of manly stomacke, now hee sits downe among the little children: being before hard and stubborne, now is become soft as water. And further (belceue mee) the mountaine doth not more differ from the valley: the crooked from

Pag. 19. 20.

from the straight: the ragged from the smooth: the discreetly aged, from the little child: the hard flint, from the soft and tender water. These I say differ not from other, more then this man now from that hee was in time past: and this is the right order and manner of true and vnfained repentance. *Oh happy and blessed man*, indeede beyond all compare, who can vnderstand it, and doe thereafter. But hitherto haue I lightly contended, by a general kinde of discoursing, with this cragged and cloudie sophister: for if I should stand vpon euery particular, there would be no end of reprehensions: for it is incredible to be told, how often he stumbleth and misteth: taking Faith for Repentance, and likewise Repentance for Faith, whereby he euidently declareth vnto vs, his grosse ignorance of both: He hath not so much as made any mention of Repentance, in that place, where it should especially haue beene spoken

ken of: at the last he puts it after faith, or rather hee saith, it is faith it selfe: which surely hee ought in no case to haue done, forasmuch chiefly as God himselfe, both in his eternall counsell, & vnchangeable order, hath distinguished these each from other: for Repentance is the first beginning, and as it were the entrie of our regeneration: (viz.) the effectuall working of the holy Ghost: wherby a sinner coming to himselfe againe, doth most earnestly seeke after nothing else at the hand of GOD, but to haue his sinnes pardoned, and to be receiued into his fauour.

But faith is the very perfection, & as it were the highest top of our regeneration: (viz.) The insculpture or engrauiing of the holy Ghost: whereby the repentant doth assuredly belecue, that all his iniquities are forgiuen, and his sinnes couered, and that hee is vnited with God in aneuerlasting loue, through Iesus Christ onely.

I might now performe a worke perhaps, well worth my paines, if I should here declare what bee the fruits of this excellent faith, that so might be obserued concerning this sanctified & regenerate man, whom the holy Ghost, with such great industrie, and speciall care hath begotten and brought forth; not only what a one hee is within himselfe, and at home: but also what are his works abroad, and in open sight. But because B. hath altogether omitted this point, wee also will deferre to speake of it, vntill some other time. Now when his hearers were ready to depart, hee puts one question more vnto them: (viz.) whether this faith doe by the worthinesse of it self iustifie a man or not. Wherein hee is so tedious that hee cloies them all: seeing very children can tell that these kinds of speeches are all figuratiue, and there is in them the Metonymia of the cause: For the scripture when it teacheth that a man is iustified by

by faith, meaneth by the figure hy-
pallagic, that a man is iustified by
the grace of Iesus Christ, which is
reuealed through Faith : which
kinde of speaking is most vsuall,
euen amongst the vulgar sort, as
tosay, *Philoctetes* liued by his bow
and arrowes, *Orpheus* by his Harp,
Zeuxis by his pencill; when as ne-
uerthelesse it is vnderstood, that
they by these instruments of their
artes and trades, did get such things
as vvere requisite for their vse,
and for the maintenance of their
liues.

We haue already accomplished, as
I suppose, the first part of our pro-
mise: wee haue set forth the true
faith of Iesus Christ; wee haue fur-
thermore shewed the true causes
and parts thereof, and after vvh
manner it is wrought, and brought
to passe in men. Moreouer, wee
haue declared what true repentance
towards God is, and that the same
necessarily before faith, and by the
eternall ordinance of God, in the
new

Eze 18. 28.

Rom. 4. 16.

Rom. 3. 28.

new making of a sinner, and that faith doth of necessitie follow after repentance, yet not by debt, but by grace, not for the worthinesse of him that hath repented, but for the fidelitie of him that hath promised, according to that which is written: *As often as a sinner repenteth of his sinnes, as I live (saith the Lord) I will blot out his iniquities, &c.* That the inheritance might alwaies be given by promise, as testifieth the Apostle, saying: *But God gave the inheritance to Abraham, freely by promise.*

Thus briefly, haue wee followed B. vpon the saying of *Paul*: *that a man is iustified by faith.* It remaineth that we see whether this Justifying faith, bee commanded in the lawe, yea or no: Vpon the words of this vers. 28. *Without the workes of the Lawe, &c.*

The full and perfect explanation of which words, B. by a five fold question, seemeth to himselfe notably to haue performed. And first he asketh,

kerh whether the workes of the lawe, are of force to attain the righteousness of God, and answereth, that they are so, as they proceede from faith.

Secondly, whereas the workes of the lawe done by faith iustifie; hee answereth with *Austen*, that indeed they doe not iustifie, but follow him that is iustified.

Thirdly, whereas the workes of the lawe done by faith, be necessarie to saluation; hee answereth that they are necessarie to saluation, but not for Iustification. And lest this new vpstart copulation, of workes of the lawe and faith, should trouble any (which the Apostle euery where, and here especially opposeth as contraries) hee enquireth in the 4. place, whether faith may be said in any respect, to bee commanded in the law: and answereth readily that it is. And hee labours in the last place, to explaine the reason of this exposition, that *Paul* maketh between faith and the lawe.

E

We

Wee will first see what this violator of the lawe hath disordered in the fourth place : for this decided, his ignorance in making the other doubt, will bee euident to any : for in this point alone, as in a hinge, all the waight of the other difficulties is turned, and in these things we will follow our owne order : first wee will confute B. afterwards fortifie the truth.

B. first reason then, whereby hee goeth about to proue, that faith is required in the lawe, is drawne out of these words of the lawe : *I am thy God* that is, as this Glossographist and subtrill Sophister interprets it ; *I onely will be thy God, and thou alone shalt put thy whole confidence, and hope of saluation in me.*

Here therefore, (saith he,) is faith commanded. As if, B. these pronounes, Mine, Thine, are notes alwaies and necessarily of a fatherly power, and not rather of Lordship and superioritie. What authoritie is this? Or what are you? haue you
power

power ouer words, that thus make
and marre them at your plea-
sure?

But you say: Not I only, but many
learned men before mee; *Melanct.*
Martyr, and other. As if it skilled,
whether you, of your owne accord,
and of your selfe erred, or follow-
ing other, suffer your selfe to bee se-
duced, euen as cattle goe headlong
after the flocks of cattle going be-
fore them.

The 2. reason of *B.* is thus fra-
med. All pietie towards God is com-
manded in the Decalogu: but in faith
onely, all pietie is contained: there-
fore faith only is commanded in the
lawe. Here this *Proteus* doth de-
lude vs by ambiguitie: for if by all
pietie towards God, hee meane all
those duties of godlinesse, which re-
spect the perfect righteousness of
the lawe, (viz.) the righteousness of
workes, then his proposition is true,
and agreeing to the maiestie of the
Lawe: but his assumption is mani-
festly false: for faith, neither con-
E 2 teines,

teines, nor performes that spirituall obedience of the lawe, (viz.) the righteousness of workes, for it cannot, it onely laies hold vpon the righteousness of God, (viz.) the grace of Iesus Christ.

Wherby it no lesse attaines the inheritance, then if hee had performed, the spirituall righteousness of the law. But if by all pietie towards GOD, hee vnderstand all those duties of pietie, which the faithfull (their nature being now sold vnder sinne) doe performe from faith, and that no other obedience is required in the lawe, besides this of faith: if this hee hold, I say, then his proposition is erroneous, & no lesse opposite to the maiestie of the lawe, then is the furthest part of the East, to the vttermost corner of the West: for the decalogu requireth that piety of the faithfull, which none of them can fulfill: neither doth it by the righteous sentence thereof, condemne that righteous man that falleth 7. times a day, lesse, then any wicked

wicked one that neuer beleueed, for the lawe is deliuered to the delinquent, and transgressor, not to this, or that particular, but to all, of what mould so euer thou art made, that sinnest, of what stock, vertue, pietie, faith: in what fauour with God it passeth not; if thou fault neuer so little, it adiudgeth thee to death; for the lawe of the decalogue is a spirituall lawe; contrariwise euery one, euen the most holy is sold vnder sin, and so, that if God had not found out another lawe of grace and promise, by which hee might freeleie giue the inheritance, to holy *Abraham* and his seede; then blessed *Isaak* should aswel haue been disinherited, as abiect *Ismael*; and *Iacob* beloued had perished with *Esau* that was hated. What then, wil some say, is God vniust, that hath giuen such a law to men, as none can performe? God forbid. What is God ynrighteous, because thou art wicked? made hee not thee holy, and graced thee with that perfection,

that thou mightest easily if thou wouldest, performe those things which the lawe commandeth: contrariwise, thou wittingly and wilfully, casts thy selfe headlong into such a forlorne estate, as that now thou art viterly vnable to pay the debt. I will somewhat asswage the sadnesse of this argument, by the lenitie of a similitude. A certaine master committed to two of his seruants, 1000. peeces of siluer, vpon a bill at a certaine day; in the meane space, the seruants through idlenesse abounding in riot & excesse wasted al: The day comes, the master calls one of them, sheweth the bill, requires the siluer. The seruant on the other side confesseth the bill of his hand, but saith that all the money is spent, and accuseth his master of vnmercifulnesse and cruelty, because hee doth so hardly exact a 1000. peeces of siluer, of a poore miserable man, that hath not one penny to pay. To whom his master (wondering at the shamelesse boldnesse of the

the

the man) answeres : Aske I thee any thing but mine owne ? may I not by right require of thee, that which freely and of my owne bounty, I put into thy hands ? am I vnrighteous, because thou art riotous, or am I cruell, because thou art prodigall ? So his master angerly bids that hee be carried to prison, there to bee punished, and takes a great oath, he shall not come from thence till hee haue paide the vttermost farthing. Also hee calls for his fellow, with whom after the same manner, hee deales by his bill. But hee beeing priuie to his riot and prodigalitie, quakes euery ioint, and hanging down his head (saith) I acknowledge the bill indeed, and confesse all the debt to bee due. But my sinne hath brought mee to that extremitie of misery, that I am not able to discharge it : ô master haue pitie on mee, (saith hee) and weeping falleth at his feete. This was the controuersie : This also is the issue of it. Now B. bee

E 4. Iudge

Iudge your selfe : for this Lord and master dreadeth not to commit his matter to any vmpire. Nay I thinke there can scarce any debtor bee found, so impudent and past shame that durst speake in this manner against any couetous, base lawe-breaking vsurer, as that wicked minded debtor, and desperat spend-thrift spoke against his master.

But B. goeth on, God, saith hee, would first of all haue his people belecue in him, which is the principall part of religion: Therefore it followes, that hee commanded them faith, in his most perfect law. ô poore & blind cōscience! as if forsooth, hee had not from the beginning giuen another law, (viz.) of promise and life, no lesse perfect, then this most perfect law of the Decalogue: whereby he commanded his people to belecue, & place all their affiance in him. Here then by the doubtfull termes of the lawe, hee deludes both himselfe and others: for God in this Decalogue hath

hath inioined that righteousnesse to
vs alone, which the worthinesse of
the worker obtaineth, as it is writtē:
The man that doth these things shall liue
in them. But by the lawe of grace,
he hath first, twice, thrice, yea al-
waies commended to vs that righ-
teousnesse which is onely obtained,
by the faith of the beleeuers, as it is
written: *Hee that beleeueth in him,*
shall not be ashamed. But B. still pro-
ceedes to speake perplexedly. If, saith
hee, God haue not commanded faith
in the law, why hath hee comman-
ded other things, which without
faith are vaine & friuolous? I would
know B. what you meane by this
word, Other things: meane you the
ceremonies? Thē master Doctor you
dispute not the point: for the contro-
uersie is not of the ceremoniall, but
of the moral law: for we know, and
euery one doth thinke (except I bee
deceiued) that the law is Synec. vsed
for the ceremonies, that was our
schoolmaster to Christ, and that how-
soeuer it set not out Christ in ex-
presse

preſſe tearmes, yet in obſcurer ſort is ſhadowed him out. But if by that word, Other things, you vnderſtand the duties of all the commandements of the Decalogue; then are you preſſed downe by the ſame waight that you were before: for not onely the worke that we do without faith, but alſo the actions of ſin that proceed from faith, are vaine and frivolous, yea hatefull to God, if they be brought to that perfect righteouſneſſe of the ten commandements: for the legall righteouſneſſe is ſpiritual, (viz.) it taxeth thee, not onely for the fact, but for the inward luſt.

This wicked and faithleſſe man is a man-flaier: thou a St. & beleeuer art angry: The law of God condemnes you both for it, commandeth not to kill: wherein hee forbiddeth as well anger, as murther: This wicked and faithleſſe man, altogether deſolate, giueth himſelf ouer to whoredome, and reioiceth in it. Thou being holy and a beleeuer, art ſet at liberty from the dominion of luſt, as from a rude

and

and impious mistress, now hatest and
fliest all the enticements thereof, but
yet thou hast some affectiō of prone-
nesse thereto, remaining and rebel-
ling against the gouernment of the
spirit: The law condemnes both: for
it hath said to him; *Thou shalt not
commit adulterie: to thee, thou shalt
not lust.* O thou dissembler and
heartlesse doctor, if thou seeest not
these things: a ~~cass~~ if thou do.

But B. goes on. If, saith he, GOD
hath not commanded faith in the
law, hee commands hypocrisie. O
wickednesse worthy to be caried a-
broad to bee wondred at! Whence
come you B? I maruell. What from
Rome? seeing you dare so without
feare, cast out against God, the poi-
son of your rashnes. With how much
fairer a forehead, might you haue
made these distributions of the mat-
ter? Either GOD hath commanded
faith in the Decalogue, or perfect
righteousnes: but not this, therefore
that. But now you assume that which
is falser then falshood it selfe. So
that

that neither you, nor the very mother of all subtiltie, can ever bee able to proue it. But B. proceeds in his troubled speech. Christ, saith hee, is propounded to vs in the law: Therefore faith is commanded in the law. The Antecedent he strengthens by two reasons; the first is this; There is often mention made (saith hee) of the Messias in the law, and a perpetuall shadowing out, and representation of him, and his oblations in the washings, and sacrifices: Therefore Christ is set forth in the lawe. I would wonder truly, if that you would vtter any word in truth, with an honest minde: for hereby also as you are wont, you delude vs with ambiguitie, for the antecedent comprehends the law of the ceremonies, wherof there is no controuersie that I know: for with one mouth, all doe confesse that it was instituted to that end, to informe that people to the righteousness of God, (viz. the faith of Iesus Christ, and that not so darkly, but the ceremoniall lawe may
more

more rightly bee called a Gospell, then a lawe: contrariwise, his conclusion of the lawe doth deceitfully thrust vpon vs the decalogue: So that he expounds one thing, and concludes another, that though the Antecedent bee true, yet the conclusion is false. But B. seeing this first iorder of no force, doth againe set vpon the matter, and deales with God by the sealed tables.

For (saith hee) when God saith hee is thy God, which brought thee out of Egypt: doth hee not set forth himselfe as a Redeemer? But hee is not a Redeemer but in Christ. Therefore inclusiuely Christ is propounded to vs in these words. Here B. if I would obiekt their iudgements against you, as the *Treach* of the *Alpes*, who say that in euery perfect lawe, three things are to be obserued: First, the preface, whereby hee maketh his Auditors attentive: Secōdly, direction, whereby hee biddeth a thing to bee done, or left vndone: Thirdly, correction, whereby he denounceth punish-

punishment, to the delinquent. Here (I say) if as they doe, that are instructed with subtile deceits (that with the very names of these men, as with legions brought out, I could put you to flight) I should say that these words of the law: *Heare O Israel, I am the Lord thy God, that brought thee out of the land of Egypt;* were onely a preface of the lawe, and as it were a commendation of the future speech, should I not stop thy mouth and thy fellowes, except you were refractarie?

But I will not wound you, with other mens darts: but rather out of my own, thus I answer: though God saith, he is their deliuerer, touching this priuate bondage, he doth not incontinently propound Christ to them, and the benefit of this deliuerance. But this is his meaning afore all things: That *Israel* might neuer put out of minde, the memorie of so great a benefit, and the authour thereof. Take heede that you doe not barke againe, as if I should say,
that

that this Egyptian deliuerance, doth heere typically signifie, the spirituall deliuerance of mans bondage: only, I affirme, that God hath not vnfolded to his people *Israel*, neither his Christ, nor his deliuerance.

These are, if I be not deceiued, all the deceits of B. Which, that they might haue more waight of deceite, hee hath also added mens Authorities: *M. & N.* for he thought that he should not procure to himselfe sufficient credit, by his owne proper and domesticall engines, and inuentions, except hee vndertooke the patronage of forren errors, taken to them. Howsoeuer one may fitly thus interpret *N.* that he thought very soberly and godly, if you respect the righteousness of the lawe: (viz.) the righteousness of workes. But if hee meane the righteousness of God, which is of faith, I think he hath erred with you; if either hee thought that God would exact al the pietie, which the regenerate performe to God by faith:

faith: according to this rule of the Decalogue, or hee that appointed none, or enioined other works to the faithfull any where, then that which agreeth to the righteousness of this law, as to the rule.

But this our labor, seemes a little to take breath. Now after it hath come out of the starting holes of *B.* as out of writhen turnings of the labyrinth, that which is behinde wee shall more pleasantly passe. Truth I hope being my companion,

All the error of *B.* then consists herein, that hee hath not distinguished the law of life, from the Morall lawe: which yet God in his eternall counsell, and prescript words, euen from the beginning hath seuered, with as great a distance one from another, as *Hager* differs from *Sara*: bondage from liberty, *Sina* from *Sion*. But now *B.* I see thee like a fearefull Marriner, to foresee the tempest, coming a farre off: and to dread the Shipwrack of thine error. Now when I speake of the law

Law of life, I meane the promise which was giuen to *Adam* in these words, *The seed of the woman shall breake his heade, &c.* It was preached afterward to *Abraham*: *In thee shall all the Nations of the earth be blessed*: againe, *Looke to heauen and count, if thou canst, the number of the Starres*; so shall thy seed be. At last it was deliuered by *Moses*: *Hearre O Israel, the Lord our God is one God, thou shalt loue the Lord with all thy heart, &c.* Againe, *Now O Israel, what doth the Lord thy God require of thee, but that thou feare the Lord thy God and honour him, &c.*

Gen. 1.

Gen. 12.

32.

Deut. 6. 4.

Deut. 10. 12

This is that Law whercof the same *Moses* saierh, *Behold I set before you blessing and cursing, Life and good, death and euill, &c.* Blessing and life, if thou chuse this, viz. If thou loue the Lord thy God with all thy heart &c. If thou chuse this (saith he) *Blessed shalt thou be at home, and blessed abroad, &c.* But contrariwise (saith he) *If thou wilt not be obedient to the voice of the Lord thy God, to*

Deut. 30. 19

Deut. 28.

F keepe

keeps and doe the Commandements of this Law, cursed shalt thou bee at home and cursed abroad, &c. Behold B. the Law, the most high and perfect publishing whereof, when the Prophet foresaw, thus said, *The Law shall goe forth of Sion, and the word of the Lord out of Ierusalem.* He speaketh not of the Law of the Decalogue which was come out most perfectly, 700. yeeres before : but this Law of life, (viz.) *The word of truth,* (viz.) *The Gospell* Behold the Law, of which the Prophet *Ieremy* speaketh, *I will write my Law in their hearts.* Not that of the tenne commandements, which is to bee trembled at, *He that doth these things shall live by them :* but this Law of life and the promise, *I will be their God, and they shall be my people. and I will remember their sinnes no more,* saith the Lord. Behold the law, whereof the true speaking King and Prophet *David*, saith, *The Law of the Lord is perfect every way, converting soules, &c.* Hee meanes not B. that

Law

Law of the Decalogue, which although it be the Law of God, and a Law euery way perfect, yet doth not conuert soules, neither can it giue life nor restore a sinner. But he meanes this Law of grace, viz. The promise and rightcousnesse of God, by the faith of the Messias, which is giuen to the beleuer.

Behold *B.* the law wherein faith is commanded, for none can loue God with all his heart, and his neighbour as himselfe, but he that first is sanctified by faith, viz. none but he that is washed before, by vertue of the holy ghost, shall beleene that all his sins are forgiven him. Hoe, saith *B.* what newes bring you here? for that which you cal the Law of grace, we say it is the same with the law of the Decalogue. What exposition is this? will you thus inwrap the *Israel* of God, with your exposition? Dare you say, this is the same Law with that, when God himselfe saith, it is another from it? For behold the daies come (saith the Lord) that I will

Jer. 31. 31.

Heb. 8. 9.

Deut. 29. 1.

make a new covenant with the house of Jacob, not such as I made with your Fathers, &c. Hitherto leads the Testimony of *Moses*, and that so cleare as if it were written with the beames of the Sunne, (which yet this Oule sees not.) Who when hee had deliuered this Law of life to *Israel*, and had added Ceremonies, which were as a shadowing out of a Redeemer; at length breathing out faith, *These are the words of the covenant, which the Lord commanded Moses, that he should make with the children of Israel in the land of Moab, besides that covenant which hee made in the mount Horeb.* And that the law of the Decalogue, and the righteousness of it which is of workes, is not onely another from, but also opposit to the law of grace and righteousness of God, which is manifested by faith; the Apostle is a most plentifull witness, who calleth the law of the Decalogue, *A weak Law: the Law of sinne, the Law of death, the ministry of condemnation.*

But

But the law of grace, hee calls *the power of God vnto saluation: The righteousnesse of God, the ministrie of the spirit, the ministrie of life.*

But hoe, will some say, *Paul* is a meere Maniche, and a manifest Marcionite, that thus detracts from the maiesty of the Law, and so odiously inueies against the holy Law of God. Saieſt thou ſo, dog? is the Apoſtle an Hereticke, becauſe thou art blind. Thou conceiueſt not the truth of his words: for hee hath not brought in this combat of the law, either in reſpect of God, or the lawes themſelues, for both are of, and from, the ſame God, both perfect, holy, and juſt: but in reſpect of vs, and our ſinne: for what ſo repugnant and hostile, as to condemne a ſinner, and to abſolue the ſame? Therefore as we are wont to call, a day deadly or fatall, not in reſpect of the day it ſelfe, but of them which muſt vndergoe ſome danger: And the Iulian law of Treason, we call a deadly law in reſpect of them that

are accused of Treasō: So the Apostle calls the law of the Deca. *a weak law*, because it cannot giue life to the sinner: *The law of wrath*, because it causeth wrath against sin. The law of sin, because it accuseth vs of sin. *The law of death*, because it iudgeth vs, being bound ouer to death. *The Ministry of condemnatiō*, because it cōdemneth euery transgression. In which phrase of speech hee calleth also the Gospel it selfe, sometimes the sauour *of death vnto death*, namely, in respect of those that perish.

But *B.* opinion, gasping at last, doth yet throw one dart more: if (saith he) the righteousness of the law, be so contrary to the righteousness of God, which is of faith, how doth faith establish it? This I say, *B.* Christ and his righteousness is giuen to vs, who are iustified by faith: now the righteousness of Christ is the righteousness of works, *viz.* the full & perfect performance of the Decalogue. To vs then that are in Christ Iesus, *viz.* to vs that beleue in him, who hath performed

formed the righteousness of the law for vs, it is as much to vs as if we our selues had fulfilled it. For the end of the law is to iustifie the keeper of it : but he that beleueth in him, who hath perfectly performed it, *this faith shall bee imputed to him for righteousness*, no lesse, the if he had perfectly performed the same.

But let vs proceed, and pursue this breathlesse opinion, euen to the sepulchre : which in a manner dying, & cannot cast darts, doth yet cast out words. To what end then, saith he, serueth the law : or what vse is there of it now ? I say, much, euery way : first, it is set downe for the sinner, both that hee may not deny the punishment, denounced against him for sinne, and also that it may take vengeance against him iustly for the same: it is also set for a holy and regenerate man, that as often as he looke vpon it (and alwaies hee ought to looke vpon it) hee may so often bewaile his wickednesse, and quake at it; and likewise as often as

he calls to minde, which night and day hee ought to call to minde : so often hee may thinke, of the riches, mercy, and loue of God, by giuing him thanks by Christ Iesus his Lord and intercessor, who so mercifully hath set him free from the wrath of this iust and holy law. Nothing that I know is now omitted : Let vs therefore take breath awhile; especially seeing we haue gone so far, and come as it were to the sepulchre of this dead and spiritlesse opinion, which whiles it is cast into obliuion, as into the fire, and while the buriall is attended ; I will turne me to B. and by a certaine comparison, as much as I can, I will comfort him, lest he without comfort lament the death of his opinion, as of a daughter dearely beloued : and if any sense be left in him, I wil labour to make him sound minded. A certaine king hath many debtors, indebted vnto him, for much money by writings; whereby it is provided that except they faithfully pay all the mony at the

the day appointed, their goods should be confiscate and themielves cast into prison: the King in the meane time foreseeing, that they will not be able to pay the debt, being moued with pittie, he maketh a new edict, that if any of the debtors will desire to be released, before the day of payment, hee will freely forgiue them. You see, *B.* the bill is iust and sure. for he requires nothing but his owne: you see also that the Edict is good and firme; for by it hee succours the poore miserable soules that otherwise should perish in prison: you see the Bill is contrary to the Edict; for that adiudgeth the not payer to perpetuall bondage: contrariwise, the Edict frees him that payeth not, so he pray to bee pardoned: further, you see, the Bond established by the edict; for all that will reioice for the benefit thereof, doe no lesse satisfie the King, then if they had fully paid all the debt due by the Bill: for the King requires his summes, either by the vsurers seuerity

uerity, or by his great equity shewed towards those that craue releafe: the first, by law; the latter by fauour; if thou dost either, thou dost sufficient. Lastly, *B.* you see what you would not: namely, that the Bill doth not command any asking of pardon, no it admirs no such matter, it calls either for payment or punishment, nothing else: for the free benefit of asking pardon pertaines onlie to the Edict. Goe to then, let the Decalogue be the Bill, let the law of promise be the Edict or Proclamation of free pardon; namely, *the grace of the Messiah*: let faith be the asking of pardon: I will not mince it smaller, a word is enough to a wise man. Behold, now *B.* the fruit of your outcrying, the seeds whereof this twenty yeeres you haue dispersed, with such roughnesse of words and impotency of minde, that you ought to beare it more patiently, if the truth now take some punishment of you: For beleeue me *B.* euery error shall suffer punishment

ment; shall suffer, I say, at the hands
of truth, either sooner or later; nei-
ther is there a more certaine houre
of sinning, then of suffering. Call to
minde with me that day, wherein
applauding your selfe in your subtil-
ties, you challenged one in the Vni-
uersities; to whom, when as it was
not lawfull to answer or reply suffi-
ciently vnto you, making the Chal-
lenge, either for the authority of
your part, or for the obscurity of
your Sophistrie, and snares of your
subtilties; good God, how you crow-
wed ouer him. Neither did you
thinke it sufficient onely, this your
poore lecture, to bee published in
triumph of this so base victory, that
it might bring darkenesse to the
light, except also the sixt yeere after
(daūcing in the funerals of the truth)
you caused to bee published a new
Commentary of the excellency and
dignity of the law, an eternall Mo-
nument of your ignorance & blind-
nesse: for it is almost incredible,
how in that worke you mingle hea-
uen

uen and earth together, and make squared things straight : how often in that little booke, you put *fordus* for *fordere* : The law for the law; faith for faith, *viz.* a lie for a testimony : and that which is a signe of a minde smally ingenious, how oft doe you make monsters to your selfe, which you might easily make away ? I accuse you not, the matter it selfe speaketh ; you shall be iudged of your owne papers. This one thing I would haue you vnderstand (whereof *B.* you shall be an example to posterity, while this worke shall liue, and it shall liue foreuer :) That the booke of God is a booke indeed full of eies within and without, and written on both sides, but withall sealed; so that there are many hard things in it, which you *Barvists* doe not vnderstand. But if you desire to open your closets to enter into the inwards of it, you had need of a key : I meane not that which *Rome* reioiceth in, which openeth the bottomlesse pit, and bringeth

bringeth out inonstrous lies, and blasphemies : neither doe I meane that key, *B.* which laieth vp for thee a great heape of siluer, which bringeth great increase to the droppe of thy couetousnesse : neither doe I meane that key which openeth the smokes of Sophistry, and the meere froth of words, and of Diuine *Plato* and the Sophisters, or such like builders of darkenesse, and made wisdom. But I meane *B.* the key of *Dauid*, that searcheth out the most secret things of the truth, and the hidden things of Gods wisdom, and so openeth them that none can shut, and so shutteth them that none can open. Which key by your writing, I am sure you are without, as any thing that you want. And thus much of faich, the holinesse whereof you haue defiled. Thus much also of the law, the maiestie whereof you haue violared. And if any thing seeme lesse spoken then ought to be, either for your deserts, or as so weighty a matter requireth ; let him